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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 5.

NEW-HAVEN, JULY 2, 1831.

VOL. XVI.

FOREIGN ANNIVERSARIES.

WESLEYAN MISSIONARY SOCIETY.

The anniversary of this Society was held in London, May 24, and was most numerously attended. We copy from the Christian Watchman the following sketch of the annual Report, which condenses much Missionary Intelligence.

In Ireland, upwards of 4,000 children were deriving the advantages of a scriptural education in the schools which had been established. Some of the Wesleyan ministers laboring there, preached in the vernacular tongue.—This had now been carried on for upwards of eighty years. On the continent of Europe, and in the Mediterranean, the Missionary cause never was so favorable and promising altogether as at the present time, notwithstanding some opposition had been met with. At Stockholm, an additional chapel had been obtained. At Wurtemburgh a gracious work had been commenced. At Paris a new place of worship had been opened, the attendance at which was very good. In Normandy, great opportunities were afforded for extending Missionary operations. At Gibraltar, many copies of the Word of God had been distributed in the vernacular tongue; and had found an entrance into the interior of Spain, and other adjacent parts. At Malta, good continued to be effected. From the Morea, and in Continental Greece, the accounts were very encouraging. In Alexandria, a place of divine worship had been fitted up at the expense of the British inhabitants. In Continental India, idolatry had been in several cases destroyed. The Missionaries at Calcutta had found a wide scene of labor; the schools were thronged. At Madras and Bengal, the Missionary associations had assumed a steady character. In Ceylon, 21 Missionaries were employed, and thousands of children were instructed in the schools. The South-Sea Mission was highly encouraging.—At Tongay several persons have renounced idolatry, some of whom were acting as subordinate teachers. The Missionaries at the Cape of Good Hope had extended their sphere of labor. At Cape Town a new Chapel had been erected. The Gospel had been preached to Hottentots and other tribes. The chapels in South Africa had become too small, and several chiefs had been converted. In the Mauritius, a favorable opening had been made, and the Gospel had been embraced by several of

the slaves. Several Missionaries had volunteered themselves to go to Sierra Leone, the committee having determined not to appoint any to that station without their previous consent. The Report then alluded to the West India stations, all of which it represented in a very flourishing condition. Fifty-eight Missionaries were employed there, having under their care 31,652 members of the Society, and nearly 11,000 children. In North America, the chief objects of the care of the Missionaries were the emigrants from this country. In Newfoundland, great distress had been experienced by the failure of the fishery last year, but the Lord had multiplied his spiritual blessings, and many hundred had been brought to the fold of Christ. Five Missionaries had died since the last Anniversary; and, including Missionaries and their wives, 29 had been sent out. The present number of Missionary stations was 150, and the Missionaries employed in the schools was about 160. The gratuitous teachers in the Sunday and day-schools was upwards of 1,400; which, including Missionaries and their wives, made a total of about 2,000 agents engaged under the direction of the Society. The number of members on the foreign station was 41,186, being an increase of 1,526 on the number reported last year; 24,439 of the members on foreign stations were slaves, and 7,213 were free negroes and persons of color. From the West India Colonies, the return of the number of children and adults in the Sunday schools was 26,440 being an increase of 6,326 during the year. From three to four thousand of the children instructed in the schools were the children of slaves. The total cash receipts for the past year was \$50,017. 16s. 8d. The Report concludes by a forcible and elegant appeal for renewed exertions in the Missionary cause.

THE FIJI ISLANDS.

A missionary writing from the South Seas, states that the Tonga Mission under Messrs. Turner and Cross, was proceeding prosperously, and that a chief from the Fiji Islands, visiting there, requested two Christian teachers might be sent back with him. His request was immediately complied with. They were received kindly by the natives; and the king of the group of islands was about to call a council of the chiefs to determine whether they should all embrace Christianity.

MISCELLANEOUS.

PAINFUL RECOLLECTIONS.

In the town of D. there resided a family, with whom the writer from his boyhood maintained a familiar and pleasant intercourse.—They ranked among the most respectable and prosperous families of the place. Their habitation was retired and peaceful. The traveller came upon it unexpectedly, as he issued from the grove, which had seemed to limit the improvements of a thriving town; and saw just before him with delight, a stately, snow-white dwelling, succeeded by several others of an inferior but cheerful aspect. The neighborhood contained no vicious characters, no idlers. But the pride of it, was the family in the white dwelling; being numerous above the rest, and distinguished for the superior taste, and beauty, of several brothers and sisters, which a second marriage had gathered into one domestic circle. Of the five sisters, it might have been difficult to decide, which was the most amiable; but one was pronounced fairer than the rest. I have still a vivid recollection of her thoughtless gayety. Her vivid eye and smiling countenance, were no deceitful indications of a heart, almost solely bent upon enjoying life as it goes. Never do I recollect to have heard from her lips, a solitary expression, that disclosed a serious state of mind. The confession must however be made, that there was little in my conversation or deportment, by which such expressions should have been elicited.

The hours passed rapidly away in this lively circle, while as yet Divine Providence, had not passed over it the hand of bereavement. None thought of impending chastisements; at least, none thought less of them, than the fairest of the sisters. The season had arrived for the great ball, which the youth were accustomed to get up once or twice a year, in despite of the counsels of their Christian friends. It was a time which elicited the anxieties of many a parent; and yet no substitute had been devised for an amusement which added little to the improvement of the young, while it involved them in the guilt of setting at naught the prudent advice, and, in some instances, the authority of their natural guardians. The ball was resolved upon, and became, as usual, the topic of conversation. Even the place, the day and the hour, were understood to be fixed; though, as yet, to keep back the urgent counsels of the old folks, no public announcement was made. The minds of the pleasure-seeking youth were quite absorbed with the prospect of a splendid scene. The whisper respecting managers, partners, &c. invaded the sacredness of the Sabbath, and was indulged even in the sanctuary. None were more interested in these arrangements, than the circle I have described. Among them, the beautiful sister was most unreserved in the expression of her approbation. We shall have the ball, she said to some of her companions, who, during the interval of worship, occupied the same pew with her, and all of us are to have invitations. Is it rash or fanatical to pronounce, that an arrangement so got up, in opposition to the wishes of pious

parents, and perfected, if not begun, on the holy Sabbath, must have been displeasing to God? I had, as I well recollect, feelings of disapprobation of the course pursued. My mind, even then, was shocked at the profanity of agitating such a subject in the house of worship. That Sabbath passed away, and another succeeded, bringing in the week of youthful expectations. At length the day arrived, (it was Tuesday, as I think,) and at the appointed hour, I passed through the grove to the snow-white dwelling of the beautiful —. Her sisters were all there, and so were the young companions that had encircled her in the pew, and the numerous youth of both sexes, who had planned the splendid ball. The stately dwelling was thronged with those that came to weep. We took up the lifeless corpse of —, and bore it in solemn procession through the grove, and over the tedious causeway, to the place where now repose the hopes of many mourners.

There was nothing in the unexpected decease of this beautiful but thoughtless youth, to alleviate the poignant grief which it would naturally occasion. She experienced an attack of fever, which in a few days put a period to her life. It did not, in the first instance, threaten dissolution. From the time her life was despaired of, her reason had fled. It only remained for her christian friends to pray, that she might not be consigned to the second death. On the day of her burial, a venerable parent stood by her coffin, and wrung her hands in such anguish as a christian parent's heart alone can know, who commits, without hope, the remains of a beloved child to the grave. O, said she, could I but have hope that my dear has gone to heaven.—But there was heard no voice from the lifeless clay: no promise of God to quiet her apprehensions.

Reader, be thou also ready, for in such an hour as thou thinkest not, the Son of Man cometh.—*Pastor's Journal.*

FROM THE LETTERS OF A MISSIONARY.

During the last session of the circuit court in —, the grand jury found bills of indictment to the number of forty. Twenty-seven of these were against gamblers. The court rose on Saturday. On the following Sabbath, and Monday, these men were assembled at the tavern in this village, passing resolutions to govern their future conduct. I had my information from one of the "club." He stated that he had always been opposed to religion and good morals, but that he never saw such wickedness in his life, as he had seen in this "club." Among the resolutions was the following: "that they, as individuals, and as a body, would oppose religion, and morality, with all their ability." This resolution, he told me, was mild, compared with some others. He also stated that when he saw the wickedness of this company, he thought it time for him to withdraw from them. The next evening he came forward, and united with the Temperance Society. He seems to feel the importance of changing his course of life. He is not convicted of sin, but evidently feels disposed to think more

seriously; and candidly on the subject of religion.

Last week one of this club was called to appear before the bar of God. He died in a fit of the *Delirium Tremens*. He was sick but a short time, and seemed sensible from the first, that he should never recover. He was in a most deplorable state of mind. One of the members of our church called to see him, and he begged of him to use his influence to prevent the devil from taking him away, &c. I visited him several times, and a more distressed person I never saw. He had some lucid moments. Indeed, the first twenty-four hours of the forty-eight before his death, he seemed perfectly rational. He however gave us evidence of a change of heart. He died, and at his funeral, I had an opportunity of addressing several of his associates. My prayer to God is, that this event may be the means of awakening some of them to a sense of their condition.—*Ib.*

From the African Repository.

ADDRESS

To the Females of the United States for the Schools of Liberia.

We are thankful for this truly eloquent appeal to the ladies of the United States, from the pen of one of the most accomplished and virtuous and charitable of women. Such an appeal cannot fail to awaken the sensibilities and excite the efforts of a thousand female minds, and far distant be the day when these sensibilities and these efforts shall fail to exert a powerful and salutary influence upon our countrymen.]

The time has arrived for Africa, long suffering and silent, to lift up her voice. In the halls of legislation, amid the shades of domestic privacy, by the hearth stone, and at the cradle's foot, she is heard, supplicating justice, or imploring mercy. The time too has arrived, when her plea is no longer in vain; charity prepares to restore her exiled children to her bosom; and as if in the zeal of this ministry she borrowed a feature even of redeeming love, decrees that through their poverty she should be made rich,—by their stripes, healed.

Females of the United States! your country hath the honor of devising this magnificent system of benevolence. Out of it springs a duty for you to perform, as blessed as it is imperative. It is not enough that you should give your *pity* to the slave, your *good wishes* to the enfranchised. By the religion of Jesus Christ,—by the spirit of a free government—by a participation in the treasures of knowledge—and by the courtesy of a refined age—you are girded with a power not often accorded to the weakness of your sex. Go forth in this strength, “giving the garments of praise for the spirit of heaviness, and comforting those who mourn.”

For charities connected with the work of education, the sphere and the sympathies of woman seem to possess a native affinity—to her care the mind is committed, when it first emanates from the Creator. To guide its infant streams in pure and holy channels, might be an angel's mission,—yet it is entrusted to her. It

is her province to dispel the mist of ignorance—to extirpate the weeds of vice—to implant the germs of virtue—to nurture the fruits of heaven. Sisters of my native land! for gifts like these, Africa stretches forth her hands unto you.

Liberia is reclaimed from savage sway, and her soil made ready for the seeds of knowledge and of piety. From her, light and peace are to pervade a Pagan continent, to “lure the sighing of the prisoner, and save the souls appointed unto death.” Those whose names will hereafter rank among the founders of nations, have been her pioneers and her benefactors. Some of these have stamped their devotion to her cause with the seal of martyrdom. Not thus are you called to serve her. The path is sheltered in which you may walk, bearing to her the water of life, and the bread of heaven.

Mothers! are your children spared from the grave, to blossom in beauty, and cheer your hearts with the promise of intellect and of wisdom? On the anniversary of their birth bring as your thank offering a gift for Africa, that bereaved mother, so long bowed down by a double mourning;—*for the dead and for the living.*

On the natal day of your country's freedom, while you recount to your sons the blessings of liberty, incite them to an alms for her who hath worn in solitude and in bitterness the fetters of all nations. Prompt your daughters, your servants, every female within the circle of your influence, to work one evening in each week, and dedicate this produce of their skill, their industry, or their genius, to the *Schools of Liberia*. Read to the loved group nightly assembled around your fireside, of the sorrows and the hopes of Africa; and let your comment be the tear of sympathy—the prayer of faith. At the hour of repose, and the rising up of morn, when your infants bend the knee to their Father in Heaven, pour on their guileless lips the petition—“*Teach us to do good to Africa; teach Africa to forgive.*” Neither deem such efforts hopeless, because they are humble; for thus to a clime deeply desolate, yet once illustrious, shall arise a fame which Carthage never new, when the majesty of Rome trembled at her martial step upon the Alpine battlements:—a glory that Egypt never attained, though she lifted *alone* the torch of science over a darkened globe, and saw philosophy travel an awe-struck pilgrim to her temple. And when you go down into the vale of death, charge your offspring to persevere in these your labors of love, until in every hamlet of regenerated Africa, the school-house and the church spire shall be seen in hallowed brotherhood, and the voice of the instructed child, and the hymn of the joyful saint, ascend in mingled melody to the throne of God.

Hartford, Conn.

H.

GOVERNMENT OF THE BIBLE.

Mr. Pillsbury was once asked how he could govern so many men, of the character which convicts bear, rendering them so obedient, cheerful, and comparatively happy? He replied, holding up a Bible, “I govern them with this.” Here is the secret of the excellence of

our new prison, and its fruit is apparent. A clergyman belonging to Wethersfield, assured us a few days since, that in the judgment of charity, not less than 20 or 25 of these heretofore desperate characters, have not only been won over to duty by the kindness they receive, but subdued in the temper of their hearts by the spirit of the Gospel.—*Litchfield Post.*

FOR THE BENEFIT OF SEAMEN.

A systematic plan for raising funds to promote the objects of the American Seamen's Friend Society, and the moral and social improvement of Seamen.

The Executive Committee of the American Seaman's Friend Society having, by the good providence of God, been permitted to receive many tokens of his favor, and of the confidence of the churches, in their benevolent enterprise, they now feel called upon to propose a systematic plan for obtaining their proportion of the moneys furnished by Christian liberality. It has been an object with them to adopt a plan so simple as to be easily understood and put in practice, and yet so effective as would always be sufficient to bring the condition and claims of seamen distinctly to the attention of every community, where they can either find or make friends enough to put it in practice. They have heretofore adopted, and now recommend to their friends in all the churches the following

PLAN.

1. *Resolved*, By the Executive Committee of the American Seamen's Friend Society, that every church, congregation, or Sabbath School, which is willing to contribute to the funds of this institution, be requested to appoint a Seamen's Friend Committee, consisting of three persons, a chairman and two collectors (one male and one female or otherwise); the chairman to act as treasurer and secretary, and to designate some one month in the year in which their collection shall be made for the cause of seamen.

2. *Resolved*, That this committee be requested within the specified month in each year to have the object properly presented to the congregation or Sabbath School, and then to make such collections as the people shall be willing to furnish.

3. *Resolved*, That the several churches be requested to report annually to the respective ecclesiastical or other bodies with which they are connected, the amount they have received for the seamen's cause.

4. *Resolved*, That the Sailor's Magazine be forwarded gratis to every society, church, Sabbath School, or individual that shall contribute any sum not less than \$10 00.

5. *Resolved*, That where this plan may be acceptable, but there is a conviction that the money is needed to aid local institutions for seamen in the neighborhood in which it is contributed, any part or the whole may be thus appropriated with the cordial approbation of this society.

REMARKS.

1. This plan may be introduced by simply

adopting the 1st and 2d resolves above mentioned, making the requisite alterations in phraseology, so that they shall become the resolutions of the church, congregation, or school, and appointing the committee. Then its efficiency will depend chiefly upon the committee and the pastor.

2. It is believed that the plan of having a given month devoted to making collections for a specific object, is adapted to bring that object more distinctly to people's minds, and thus to excite more interest than if all the objects of benevolence are jumbled together. What is done within a limit of time is also more likely to done, and to be done effectually, than if it drags along through a whole year.

3. Much may be done by varying the manner of bringing the subject forward from year to year. Sometimes it may be done by the visit of an agent of the society. Sometimes better by a sermon from the pastor. Sometimes by a particular address at the monthly concert. Sometimes by being publicly notified from the pulpit, with a few remarks commanding it to the favorable regards of his people. In some churches the practise has been tried with advantage, of notifying the charitable object of the month at the close of every evening lecture, at the same time requesting those who can to come forward and contribute there, so as to save labor to the collector.

4. It is respectfully suggested for the consideration of conferences, associations, presbyteries, and other ecclesiastical bodies, whether they cannot promote the cause of religion by calling on the respective churches in their connection, to state how much they have raised in the year for the cause of seamen, and also by taking such measures as wisdom may direct, for awakening public interest in favor of this class of men.

4. The cause of amelioration among seamen is one. And the committee of the National Society have no other object but the advancement of this cause, of which the far greater part must be carried forward by the labors and expenditures of local institutions. Of course all which is judiciously contributed for them, is rejoiced in as truly as if given directly to the general treasury.

4. The moneys contributed under this system can be appropriated entirely at the option of the donors to constitute ministers, or others, members or directors for life; and also for the advancement of any particular object, as for supporting a particular mission, or for building the "Sailor's Home," or for stereotyping the Hymn Book, Sermons, &c.

All donations are acknowledged in the Sailor's Magazine.

Ecclesiastical bodies are requested to recommend this object if they approve of it.

The names of churches, &c. adopting this plan, and their committees, should be seasonably reported.

All communications concerning the Society, should be sent to the General Agent, at the Seamen's Friend Office, No. 82, Nassau-street, New York.

JOSHUA LEAVITT, Gen. Agent M. S. F. S.

FOUR DAYS' MEETINGS.

To Professed Christians—Have you appointed a four days' meeting? Prepare your hearts for the solemn exercises in which you are about to engage. Get the spirit of a revival beforehand. Remain not at ease in the idle hope that a four days' meeting will bring a work of grace along with it, as a matter of course, without any unusual devotedness and activity on your part. Think not that the Lord will do his work while you are asleep. Be ready for his coming; or, as in melancholy instances when such meetings have apparently failed to produce any good effect, the Holy Spirit, grieved at your indifference, may pass you by.

Be much in prayer. Plead at the mercy seat till your soul is revived. Be not satisfied till the spirit of supplication that cannot be denied is poured upon you from on high. Make it a point to spend a season every morning, either alone or with a few brethren, in special prayer for a blessing on the contemplated meeting.—Let your petition be offered up in expectation of a glorious work. Offer it repeatedly.—Bring and lay before the Lord the confession of your backslidings, and let your heart break in view of its past ingratitude to the Savior.—Think how many immortal beings, bound to the judgment, and without hope are dying around you, whom you should have prayed over, and wept over, and conversed with, and who should ere now, have been numbered among the ransomed of Zion. Pray in humility. Feel your utter dependence. Come with the burden of your souls upon you, and lay them over on the omnipotence of sovereign grace.

Feel your need. You have professed to do this in some measure, by calling a meeting out of the ordinary course, in behalf of the cause of Zion. Prove by your earnestness and anxiety that this profession is sincere. Realize the immense value of a genuine work of grace, its bearing on the future destinies of undying spirits, the joy in heaven over a sinner that repents, and the glory which attaches to the triumphs of redeeming love. View the ruined condition of your impenitent friends, your children, your neighbors; and let your heart rest on the contemplation of a revival among them, till you feel that you cannot live without the blessing. Be in distress for sinners, as when you yourself were drinking the wormwood and the gall. For a moment put yourself in their stead, and you will realize the worth of their redemption. Bring to mind the solemnities of the judgment, and for what price you would lose your own soul, for that price you may fail in any of your duties to them.

Be prepared then, brethren, for the solemn and important meeting before you. Let God be in all your thoughts. Devote yourself anew to his service, from this time forward and forever. Be penitent, and humble, and believing, and intensely anxious, or you will be disappointed in the blessing.—*Ver. Tel.*

THE TEMPERANCE REFORMATION.

If one would see the full extent of the tem-

perance reformation, let him go to the interior of New-England; which possesses the advantage of a homogeneous population, and is therefore best calculated to exhibit a united concert of action. There you may find many townships and villages where the transformation is as great as if a parched and withered meadow should be suddenly changed into the freshness, bloom and verdure of spring. Rum is a stranger and an enemy. The people, as they think of the hated union from which they have been divorced, wonder at what they have been, and exult at what they are. They feel like an emancipated race, lightened from their chains, and glorying in their freedom.

The same purifying influence, though not in an equal degree extends to the sea-coast and to seamen; to the crowded population of towns and cities. Of this the writer has had a beautiful illustration, during a short stay in New-Bedford. The change which he witnessed, was at once astonishing and delightful. A few years ago, when he stopped at that place, and at the same public house as on the present occasion, he could not but remark the extraordinary attraction which the bar afforded to a multitude of people, who presented themselves successively for their toddy, sling, cherry, Jamaica, brandy, gin, &c. as if these various modifications of liquid poison constituted the *summum bonum* of human existence. On Sundays it was decidedly worse than on other days. The stream of thirsty persons was more incessant, and their thirst more ardent. Although many went immediately away, others remained to enjoy the society of their companions, and of consequence the bar-room was a continual scene of noise and dissipation; so much so as often to be a serious annoyance to persons in other parts of the house.

Behold now the change! Last Sabbath and the Sunday previous, the writer was at the same public house, kept by the same gentleman as before. The bar-room was locked up all day and evening; the few persons who came for liquor, were informed that it was not for sale there on Sunday; the house was perfectly quiet, and the family were able to enjoy their retirement. *The same was the case (we were assured) with every other tavern in the place.* not one is open for the sale of liquor on the Sabbath. And what is better, the arrangement is entirely voluntary on the part of the proprietors, though recommended by the selectmen of the town at the last renewal of licenses. Need we mention the effect of such a course upon the general morals of the place? How much crime and misery it prevents—how much happiness it secures!

An intelligent gentleman informed us that of something more than 100 ships belonging to that port, a very considerable proportion (52 if we remember right) had made their last voyages without the aid of ardent spirits, unless perhaps a mere trifle to be used in case of wounds or sickness. One of these has brought in over 5,000 barrels of oil within the last 18 months, and the captain remarked to us that he was perfectly satisfied his men were more efficient without ardent spirits than they could have been with it.—*Jour. of Com.*

From the *Connecticut Observer*.

OBITUARY.

The faithful Minister dying in Triumph.

Died, at Avon, April 31st, 1831, Rev. Bela Kellogg, aged 51, and on the same day his eldest daughter, the wife of Dr. Kellogg.

It is a blessed truth that death and the grave may be conquered. The enemy is indeed formidable, but the Lord Jesus Christ in the greatness of his strength, shall reign till he shall have put all enemies under his feet. Many of God's servants have triumphed in their last moments. We have witnessed their conflict we have heard them sing.

The devoted Payson, whose praise is in all the churches, while flesh and heart were failing him, was favored with such a degree of holy felicity, and such near views of heaven, that he could say, "The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wasted to me, its sounds strike upon my ears, and its spirit is breathed upon my heart. Nothing separates me from it but the River of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission."

Such was the death of the lamented Kellogg. At times during his long and distressing sickness and extreme debility, he felt a little troubled in view of death. "For the most part," said he, "my heart is fixed trusting in the Lord. Though he slay me, yet will I trust in him. When I contemplate the boundless fulness of the divine character, of all that is excellent, it seems as if I longed to depart; not for the sake of being freed from suffering, but to enjoy my God. O the love that pervades and fills each happy soul in heaven." One morning towards the close of life, he observed, I grow weaker and weaker. The Lord Jesus is taking down my tabernacle very gently. I shall soon go, and be with him.—Come, O Lord Jesus, come quickly, and end my pilgrimage, my sufferings and my sins. Not my will but thine be done." In a time of great suffering he said, "All for the best. Welcome death. I shall soon be clothed all over with the righteousness of Christ." At one time his affectionate wife noticed tears upon his pale cheek, which she gently wiped away, when he observed, "I am overwhelmed with the love of Christ. It is too much for my feeble nature to sustain. That he should have given ten thousand worlds, would have been something. But he gave his life, his precious blood. Oh what boundless, what unparalleled love! And then to think that sinners reject him."

To his brother in the ministry, whom, before his death, he requested to preach his funeral sermon, he said, do not eulogise my character. I am a poor sinful creature and deserve hell. This will be told at the judgment. And I am willing to proclaim it to the world. But through the mercy of God in Christ I trust I shall obtain salvation. When I think of my dear brethren in the ministry, I say to myself, can I endure the thought of being forever separated from them, and of having my lot with the wicked. The doctrines which I have preached are now the support of my soul. Had I health and strength I would preach them a thousand years.

Such is only a specimen of the last words of this good minister of Christ. From his precious life, from his devotedness to the cause of God it might be expected that he would triumph in the hour of death. The promises of a faithful God were precious to his soul, and upon these he kept a strong hold.—We pay but a just tribute to his memory, when we say, that as a husband he was affectionate and faithful; as a parent he was deeply anxious for the everlasting welfare of his dear children. His prayers, and tears, and almost constant parental instruction were affecting proofs of the value which he put upon

their immortal souls. He longed to witness evidence of their conversion before he left the world.

As a minister of Christ he was rooted and grounded in the truth, ever ready to bear the burden and heat of the day, and always solicitous to promote the salvation of his people, and the progress of religion in this ruined world. His sermons were plain and solemn, and pungent; and he proclaimed God's truth, and visited his people as if resolved upon their eternal felicity. As a reformer, as an open enemy to ungodliness, he took a bold but prudent stand. Beholding the certain doom of the wicked, his calls and warnings were loud and urgent. He was active, he was laborious in the cause of his master. And doubtless to the severity of his labors may be traced the commencement of that consumption which terminated his useful life. He is gone; and though absent from the body, he is present with the Lord. The peace and support which he enjoyed during his last sickness more than a thousand fold compensated him for all his past labors and toils. Let his surviving brethren in the ministry be faithful, and they shall triumph in the hour of death. Christ will not forsake them.

Little did the dying father think that his eldest daughter would within ten hours after his departure follow him to the eternal world. But such was the appointment of heaven. She was indeed feeble, but strong hopes were entertained of her recovery. Her departure was a "sudden rush from life's meridian joys." From her grave, a voice cries, "Be ye also ready, for in such an hour as ye think not the son of man cometh." Her immortal spirit has ascended to God. "Justice and judgment are the habitation of his throne."

May God in his holy providence sanctify these interesting deaths to the bereaved relatives, and to the ministers of Christ and their families.

REV. SUTHERLAND DOUGLASS.

The following sketch of the short race of this amiable young man, which we copy from the N. Y. Observer, will be read with interest by many sympathizing friends in this city and elsewhere.

Neither the tears of affection, nor the voice of praise, can re-animate the dust which has returned "to the earth as it was," or recall the spirit which has ascended "to God who gave it." But the examples of those "who, having finished their course in faith, do now rest from their labors," are precious legacies to the living. Dear to our hearts should be their memory, for, though dead, they yet speak, with persuasive eloquence, for the truth and for God!

"Praise—for yet one more name, with power endowed

To aid and cheer us onward as we press—

Yet one more image on the heart bestowed,

To dwell there, beautiful in holiness!"

[*Mrs. Hemans on Bishop Heber.*]

Rev. Sutherland Douglass, was the son of Alanson Douglass, Esq., of Troy, N. Y., and was born in 1804. In the autumn of 1818, he became a member of Yale College, where he pursued the usual studies with industry and success, and in 1822, was graduated with its highest honors. In the third year of his residence at college, and during a season of much religious attention among the students, he commenced that religious course, in which he walked, with zeal and perseverance, through his remaining years. His extreme youth, and remarkable Christian and literary attainments, gave to his person and character, at that time, a peculiar charm, which all who knew him felt and have never forgotten. It was the charm of an ardent and disinterested piety,

united with the sensibilities of youth, and the strength of a manly mind—cheerful but serious, affectionate but faithful, gentle in manner but determined in purpose.

Having devoted his life to the service of his Savior, for the salvation of men, he commenced in 1822 a course of thorough preparation for the ministry. He thought, and justly, that one who undertaken to speak to man, "as God's ambassador," ought not to incur the risk of degrading the truth, or of uttering falsehoods in his Master's name, thro' ignorance of his word or works. He remained one year at New Haven. The next was spent at Andover, in the critical study of the original languages of the Bible. He was for the next two years a member of the "Theological Seminary of the Episcopal Church," in this city. During this period, although always diligent in his preparatory studies, he sought and found many opportunities of usefulness. One of the proofs of his ready co-operation in every attempt to do good, may be found in his animated and forcible address at the formation of the "Young Men's Tract Society." May its members imitate the zeal, and justify the hopes, which then warmed his lips and heart!

In 1826, he was admitted to holy orders in the Episcopal Church, by the Right Rev. Bishop Griswold, and began, with characteristic ardor, the work which he had chosen and loved in prospect. He preached for some time at Bristol, to the church of Bishop Griswold, during his Episcopal visitation of the diocese, and then in an extensive tour, made himself acceptable and useful through a wide field of labor in the Southern States. In the winter of 1827 he assumed the pastoral charge of a church in Georgetown, D. C.; and his home was rendered happy by his marriage to the object of his long cherished affection.

After a season of ministerial labor at Georgetown, the fruits of which will, we doubt not, "be found to his rejoicing in the day of the Lord Jesus," the prospect of a greater usefulness induced him, at the request of a church in Rochester, N. Y., to become their pastor. But his health, which had long been feeble, declined more and more, under the duties and anxieties attending the charge of an infant church; and in the summer of 1829, he found it necessary to withdraw from a field of labor so rapidly reducing his remaining strength. During the absence of Rev. Mr. Cutler from his church at Quincy, Mass., Mr. Douglass was persuaded to supply his place; and was enabled to perform the pastoral duties, and to rejoice in the visible blessing from the Head of the Church which attended his ministry.

In the spring of 1830, his health utterly failed; and at a moment, when peculiarly attractive scenes of usefulness opened before him, he was compelled to relinquish them all. In the hope of regaining strength of body and mind, to resume his work in his Master's vineyard, and by the advice of physicians and friends, he sailed for Europe, in June, to spend a year in travelling. But the Lord of the vineyard had decreed that he should return to his labors in it no more.

How faithful those labors had been, all acquainted with the character of this youthful minister of the New Testament can testify. His preaching commended itself to a good taste by its chaste elegance of style, and to every man's conscience by the distinct manifestation of the truth. While "speaking the truth in love," he did not shun to declare the whole counsel of God. Although sincerely attached to the order and services of the Episcopal Church, his heart could warm, and his hands unite, in the communion of all saints, and in every labor of duty and love. His social intercourse, both in pastoral visits and with his familiar friends, was of the best tenor, and attended by the happiest influence. His

warmth of feeling, lively imagination, and, when in health, ever cheerful temper, were associated with true christian faithfulness. Forever embalmed will be his memory in the hearts of those, who gratefully ascribe to his instrumentality, their fellowship with an Almighty friend, and the hope of a life beyond the grave "when death-divided friends shall meet to part no more."

Such was Mr. Douglass, when he went from our sight beyond the Atlantic. He went with a mind and heart capable of gathering much gratification and instruction from the scenes before him—with a taste matured and refined to discern the beautiful and the grand in nature and art—a judgment applying the true standard to men and principles—and feelings easily stanch'd by what he saw deserving censure, and kindled to pleasure by every thing deserving approbation. We wish that we had room for numerous extracts from his letters from France, Switzerland, and Italy. They would furnish the best evidence of his progress, as a christian traveler, in faith and holiness, as he approached the place of his rest.

A few weeks spent at Geneva, in truly christian society, seem to have been a season of peculiar light and blessedness to his heart. "Oh yes," he wrote, "we will live, henceforth, not for ourselves, but for God—I feel it to be enough for us, that Jehovah is willing to be our God—that he deals with us as a Father—and that Jesus is our Rock of Salvation. I would not put forth a breath to direct the disposal of us; and, whatever may have been the past—how dark soever and trying, even for months to come, my later history shall have been—I not only hope—I firmly trust, that, either by a more useful ministry on earth—or by a deeper joy and richer proofs of grace in Heaven—it will all be made clear and glorious. And I say it not, because I think myself worthy of a special Providence, or at all of consequence, as to whether I be a little more happy or miserable, active or idle here. I never felt so much that I am but as the dust of a balance. It is only that I do confide in God: and is He not enough—even unto death?"

From a letter from Italy, at the beginning of the year in which he was called from earth, we most borrow a few affecting sentences, the breathings of a soul ripened for glory. "As I remember that it is the beginning of another year—and feel that it ought to be to me, in deed and in truth, one altogether new; as I give myself up to Him who took me from my mother's bosom, and framed me before I saw the light—and pray him to make me entirely a new creature, in energies both of body and mind—and all his own; what thoughts rise within me! I think how singular the way in which he has led me—how unthought of the point at which I now stand. In my ideas of what may be—of what would be my happiness; of what may be his appointment; I am confined to no former range; what and where I may be I know not; I dare not form plans for myself or even breathe all my thoughts, far from all that ever knew me except God; I wish to be led along by his Almighty hand; I cast myself on his grace; I pray, that, with you, I may every where and forever be absorbed in his glory!"

Such were his feelings during his travels on the continent. With what hopes he turned his face homeward, he tells us, in another letter. "Oh! if I should be restored to my country and friends, and the pastoral office, in health and usefulness; every thing on this continent makes me value them each and all the more; especially the ministry of the Gospel. Never was I so alive to its importance and preciousness. I need no book of theology to tell me the world is "without God and without hope;" that 'God is not in all the thoughts' of the natural man. I have a Bible; thanks to his grace! and I ought to

prize it. May I be enabled to make it known and dear!"

He arrived in London on the last of April, intending to sail in a few weeks for America. But in a few days a violent fever, which seems to have been for some time secretly burning in his veins, brought him to the bed of death. Friends were near him, and the best professional skill was exerted to save him, but in vain. He received the information of the probable issue of his disease without the least agitation. The habitual readiness which he had maintained, to depart whenever the summons should come, and the assured faith which had made so much of his life happy, triumphed over the terrors of that hour. The ravages of his disease produced great weakness of mind as well as body; but the names of those he loved, were constantly on his lips, till, on the 6th of May, he left this region of mortality, we doubt not, for the world of light and glory.

We have thus attempted a humble memorial of one whose worth we knew and prized; whose early loss the Church of Christ mourns; and by whose death many hearts of strong affection have been wrung with sorrows. What he was, as a Christian, pastor, and a friend, we have faintly described; what he was, in a dearer relation, to one, whose heart and home the hand of Heaven has indeed made desolate, it is not for us to attempt to delineate. To such a mourner, we would whisper the only, but the rich consolation—"Sorrow not, as others which have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

TEMPERANCE AND RELIGION.

A few weeks since I noticed in your paper, some statements concerning the connection between the Temperance Reform, and the extraordinary success, with which many of the American Churches are now blest, and that revivals of religion had frequently followed the Temperance efforts. Believing that facts on this subject will be interesting, and calculated to promote the cause of Temperance, I will mention some that have occurred within the circle of my own observation.

In a town in this county, where the Temperance cause began to excite some interest, when some were induced to make an effort to do without the poison, and some measures were taken for the formation of a Society, a few young men, (they then knew not why,) were led to take an interest in the subject, and without feeling different with regard to any other cause, engaged warmly in this. In a few months, there was some excitement in the place, and all these young men became the hopeful subjects of renewing grace. Not one who had engaged in the Temperance cause was left, and so others at that time were taken.

In another town there is at this time an interesting revival of religion in progress. A few are hoping that they have passed from death unto life. A number more are anxious. But no one is indulging a hope, or known to be anxious, who is not a member of the Temperance Society.—One circumstance is worthy of notice. Those individuals who first engaged in the work, who joined the Society at its formation, are the individuals who are indulging hopes; and those who have fallen in since,

are those that are inquiring. It is also true of some other places, that those who were most active in Temperance, have been first brought to repentance.

These facts speak volumes in favor of the temperance cause. I have no doubt but the Temperance reform, has been one efficient cause of preparing the way for the great revivals now witnessed. They commenced in the same quarter, and are proceeding the same way with about the same rapidity. I am rejoiced that this subject is beginning to excite some examination. I hope it will receive more attention; and as far as individuals have interesting facts for its illustration, let them be made public. At least, let the friends of temperance give, the subject a candid examination to satisfy themselves.

If it shall be found that there is a striking connexion between Temperance and evangelical religion, it will afford a new and most potent argument in our favor, while it greatly increases the guilt of that professing Christian who yet refuses to enlist his efforts in this cause. Should any one ask, if Temperance promotes a revival of religion, why have not revivals followed in every place where temperance measures have been vigorously prosecuted? I would say, that the preaching of the Gospel is also the means that God uses for the accomplishment of the same object, and ask why there has not been a Revival in every place where the Gospel has been preached?

From the Philadelphian.

A TREE IS KNOWN BY ITS FRUITS.

I was led to this remark by attending a meeting of Presbytery, and a meeting of the General Assembly, in the city of brotherly love. It might reasonably be expected that to spend a few hours in hearing the deliberations of such bodies would be edifying and cheering to the Christian heart; and that in these assemblies there would be no strife for mastery, no ambition but to excel in labors of love for the Great Head of the church;—and no abuse of talents to the dishonor of Him who purchased his people with his precious blood. But others as well as myself experienced heart chilling disappointment; for some men, professedly devoted to God's service, instead of manifesting a meek and quiet spirit were heard to exercise their unruly member in defiance of decorum, morality and religion, chiefly to the dispraise of their fellow members of those judicatories. I could not refrain from asking myself, what have the brethren, who are opposed and denounced, done, to merit the contempt with which they are treated by some of their peers. Why! in the presbytery some thought that Mr. B.'s sermon did not contain damnable heresy; and that if he did he ought not to be subject to ecclesiastical process for it, without a regular process against the author. In the General Assembly some entertained the same opinion about these matters; and thought moreover, that missionary operations conducted by "the Board of Missions of the General Assembly" would be the operations of a mere voluntary association, if the Assembly cannot appoint such

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persons as they may choose to constitute that board from year to year. *A Board of Missions of a Compromise in the Assembly* they thought no more the exclusive Missionary Society of the Presbyterian Church, in her distinctive character, than the American Home Missionary Society; the majority of whose managers are Presbyterians. The Report of the Board they thought, also, should not be called the Report of the Board of Missions of the General Assembly, unless amended, altered, approved, and adopted by the Assembly.

Others again appeared to be of the opinion that the Board might insist on being perpetuated in its present members, without any ordinary election by the Assembly; that the present members might reasonably urge and vote for their own continuance in office; and that their report, just such as they might please to make it, must be the report of the Assembly's missionary operations, designs, expectations, and promises.

Those who have manifested much spirit in these meetings, which have been attended with not a little unpleasant if not angry debate, should prove every spirit by the sacred scriptures, to know whether it is of God or not; because the 'wrath' of man worketh not the 'righteousness' of God.

In the Presbytery the case appeared to me to stand as described in this Dialogue,

G. E. & Mc. You are infidels. You don't believe in the Standard of the Presbyterian Church, according to your engagements at your ordination, when you awoke to support the Confession of Faith.

E. S. & B. You misconceive of, and misrepresent us; we receive and adopt the Confession of Faith as containing the system of doctrine taught in the Sacred Scriptures.

G. E. & Mc. Aye, but you understand the Confession according to your own apprehensions and interpretations of it.

E. S. & B. And pray, brethren, according to whose apprehensions and interpretations do you understand and adopt the Confession?

G. E. & Mc. We understand it according to the true meaning of the same, as understood by the fathers of Presbyterianism, and the framers of the Westminster Confession.

E. S. & B. We have never bound ourselves to believe according to the tradition or understanding of the fathers. They were not agreed among themselves; and decided every point of the Confession by the majority of voices. We understand for ourselves; and we say, that according to the plain and obvious meaning of the English language, we answer all the constitutional question to be put to ministers in the affirmative, *ex animo*.

G. E. & Mc. Ah! your plan will fill our church with Taylorism, Socinianism, and Infidelity!

After all, it appears to the writer that there is not so great a difference of opinion between Mr. Barnes and his warm opposers, as they were led to imagine. This seems to have been the judgment of the whole Presbyterian church, met by delegation in the General Assembly of this year. If Messrs. G. & E. Mc. are contented with this decision it will be well for them; and

if not, it is very evident that they have to oppose the majority of their brethren in these United States; whom they can scarcely hope to eject by an *Act of Conformity*, or crush beneath the Juggernautic wheels of their self-boasted orthodoxy.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 2, 1831.

CHRISTIAN BENEVOLENCE.

We can form no adequate idea of the blessings we enjoy in this world, to say nothing of the next, from the influence of the Christian religion. There is no other religion that inculcates such disinterested benevolence; none that teaches us to love our neighbor as ourselves, and none whose instructions, if followed, will lead us to holiness and to God.

One of the missionaries at the Sandwich Islands related a scene that he witnessed among the natives, before they were brought under the influence of the Gospel, as they now are. One of their number had his house burned to ashes. The rest looked on with cold indifference, without trying to help him or without manifesting the least sympathy. Like a herd of swine, which man in his natural state is said to resemble in disposition, they stood ready to devour him and to steal the few articles that were rescued from the flames. And when the missionary took pity on him and relieved his wants, and taught them to help him, they looked at him with astonishment. Probably they thought, as did the heathen of Melita, when they saw the viper fastened upon Paul's hand—that he deserved it.

But how different the religion of the Bible. It teaches us to feel for others' woes; and it influences those who are governed by its precepts to give of their substance, and some to give up their lives and their all, to benefit and save their poor depraved fellow beings from such *tender mercies*. It has opened our ears to the cry of distress from suffering Greece, and the more distant cry from the funeral pile in Hindostan, and our hearts to commiserate their sufferings.

The christian sympathy manifested in many places for the sufferers at Fayetteville, is a striking comment on this subject. It magnifies the blessings of the Gospel.

In Boston the subscriptions already amount to about \$9,000, besides a subscription among the Fire Companies to send them a Fire Engine complete. In New York, a still larger sum has been contributed and sent on. In Philadelphia, \$9,500 have been remitted; and in this city and many other places of less magnitude, subscriptions have been raised equally honorable, according to their ability.

Although some whose hearts are touched with the sufferings of others may not have been influenced to do all that they have done to the glory of God; yet in this land of Gospel light all are under its influence who are taught to believe that God is, and that He is the rewarder of all who obey his commandments.

A FRAGMENT.

[Communicated.]

Well might the son of Jesse exclaim, "I am as a wonder unto many." The angel of Mercy sometimes whispered peace in her sweetest voice; but Adversity soon came and marred his tranquil hours. Infinite Wisdom was pleased to make him a prodigy of mercies, and a man of unequalled trials. In his youth he was happy and kept his father's sheep; but after he was the Lord's anointed, he was hunted as a partridge upon the mountains, by Saul, his implacable enemy.

While an obscure Shepherd an allwise Providence arms him with courage and strengthens him to slay a lion and a bear, and to rescue a lamb of his flock. Encouraged by this instance of power imparted from on high, he encounters and triumphs over the proud and uncircumcised Goliath. He who rules over the destinies of men had determined to place this stripling upon the throne of Israel and Judah. From the beginning to the end of his course, he was as a wonder to himself, and to thousands and tens of thousands. That the Lord should remove his predecessor and potent enemy from the kingdom, and place the crown upon his head, was wonderful unto him. So deeply affected was he with this unmerited favor, that he exclaims in the fulness of his heart, "Lord, what am I, or what is my father's house, that thou hast brought me hitherto?" I have no claim—no, not the smallest pretensions to such signal mercies. The best evidence that he is worthy. And further evidence of his exalted merit. Twice is the unrelenting foe that daily seeks his life, placed entirely in his power—twice is his powerful arm withheld—and thrice does he refuse to slay the Lord's anointed. Among the thousands of Israel who so wonderful! It was a kindred spirit that refused to be revenged of the provoking Shimei, who cursed the king, the Lord's anointed. But revenge was shut out of the heart, by the love of God. Yet to be taken from the sheepfold and made king over so great a people, was enough to bedizen the head of this august monarch.

At intervals his heart was lifted up with pride and he incurred the displeasure of the bountiful Dispenser of his blessings. The favorite son is raised up to chasten the father. With great subtilty he gains the hearts of the people and rebels against him.

But the worldling has no hope. He cannot rest quietly on a royal bed—no relish for the sweetest draughts from a golden cup. But he who trusts in the Eternal, rests on the rock of Ages. If required he can rest on a bed of straw, or by the leafless hedge under the open heavens. Nay, the martyr can go to the stake and to the block, and meet death with tranquil smiles.

While David fled before Absalom, he trusted in the Rock of his Salvation. "In my distress," says he, "I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears."

But Absalom's was an unstable hope in the thou-

sands that followed him. His hope perished! He sunk in endless woe!

David's was a rare triumph. It resulted in heart-rending moans for the untimely and aggravated death of his ungodly son.

The whole soul of the Christian father is poured out in its holy breathings. "And the king was much moved, and said, 'O my son Absalom, my son—my son Absalom! would God I had died for thee, O Absalom my son, my son!'

THE CHRISTIAN SABBATH.

The following resolutions were adopted at the late annual meeting of the New Hampshire Union for promoting the observance of the Sabbath.

1. Resolved, That it is, in our view, expedient for the friends of the Christian Sabbath, throughout our country and throughout the world, to unite in a voluntary and public expression of their belief in its divine authority; and of their determination, in dependence on the Holy Spirit, to abstain from the violations of it.

2. Resolved, That we now adopt the following, as the declaration and public expression of our views and determination, viz :

Believing that all attention on the first day of the week to worldly business, except such as is required by works of piety or mercy, or in the promotion of our spiritual good and that of others, is a violation of the divine will, and injurious to the social, civil, and religious interests of man; we therefore agree that we will abstain from it, and from worldly conversation and amusement; and will use our influence to persuade all to do the same, both in our own families, and throughout the community.

Journal of Humanity.

IMPORTANT RESOLUTIONS.

The Convention of Congregational and Presbyterian Ministers in New Hampshire, lately adopted the following resolutions :

Resolved, That, in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world.

And we would express our deep regret, that after all the light which, in the course of Providence, has been thrown on this subject by Physicians, Jurists, Philanthropists and Christians, any sober man, especially any member of a Christian church, should be found engaged in this destructive traffic.

A SHORT PARAPHRASE.

The Editor of the *Philadelphian* gives the following Paraphrase of the resolution adopted by the General Assembly relating to the case of Mr. Barnes.

Resolved, that the General Assembly of 1831, while it *duly appreciates for as much as it is worth, whether much or little, according to the value fixed in every member's mind the conscientious zeal for the purity of the Church by which the Presbytery of Philadelphia is believed, on their*

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own testimony concerning themselves, to have been actuated in its unconstitutional proceedings in the case of Mr. Barnes, and while it judges that the sermon by Mr. Barnes, entitled "The Way to Salvation," contains a number of unguarded and therefore objectionable passages; yet it is of opinion, that especially after the *satisfactory and candid* explanations which were given by him, in the statement presented by Dr. Ely, of those passages, the Presbytery ought to have suffered the whole to pass without further notice: but *this they did not, and therefore must be blamed for acting contrary to the obligations resting on them, to the great annoyance and disquiet of the Church of God.*

TIME PROLONGED.

The committee to whom were submitted the manuscript tracts *On Prayer*, are of the opinion that no one of them is of sufficient excellence to merit the sum of fifty dollars, which was offered. They view the subject as very important, and have determined to prolong the time till the *first day of November next*, in the hope that praying men, who have the ability, may be constrained and assisted to prepare a tract on this subject, which shall prove a rich blessing to the church.

"The exigencies of the time," says the gentleman who proposed this premium, "seem to require a comprehensive manual on the duty of prayer, which may be accessible to all, and adapted to the peculiar circumstances of this new era of the world."

"The tract should contain particular instructions relative to closet prayer, family prayer, social prayer, and public prayer. The whole to be so exhibited that a plain man may easily comprehend the subject, and be led, by the blessing of God, to feel its importance."

The committee of award are Rev. Warren Fay, D. D., Charlestown, Mass.; Rev. Justin Edwards, D. D., and Rev. Lucius Bolles, D. D., of Boston. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer, and may be addressed either to Mr. AARON RUSSEL, No. 5 Cornhill, Boston, or to WILLIAM A. HELLOCK, 144 Nassau-street, New-York.

For the Religious Intelligencer.

AMERICAN TRACT SOCIETY.

CIRCULAR.

The Executive Committee of the American Tract Society beg to invite the attention of the friends of Zion to the subject of the following resolution, unanimously adopted by the Society at their recent anniversary, viz.

"Resolved, That this Society should embrace in their operations the spiritual interests of their unenlightened fellow-men in distant lands; and with reference to this object they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors."

This resolution has been adopted in view of existing facts and solemn obligations resting on the

churches of our favored country. The known wants of unevangelized nations, the usefulness of Tracts among them, and the reiterated claims made upon the Society by Foreign Missionaries, induced the Committee, some months since, to open a correspondence with all the institutions in our country known to be engaged in Missionary operations abroad. The results of that correspondence and information otherwise obtained, as detailed in the Society's Annual Report, give evidence that at least \$10,000 may be annually appropriated by this Society for Tract operations in foreign fields, with the fairest prospects of usefulness.

Among the seventeen millions of Burmah, of whom large numbers of the male population can read, the attention of the first Christian inquirer is said to have been arrested by a Tract; and incitements for Tract circulation are of the most powerful and animating character. The Missionaries of Ceylon, laboring among a population of eleven millions who speak the Tamul, say, "No method of doing good in India is so promising, as the distribution of Tracts." The smallness of their size gains them a reading, and they "feel not the sun and sink not under the climate as does the living Missionary." The Missionaries at Bombay, among twelve millions who speak the Mahraita, bear essentially the same testimony. "Portions of Scripture, or Tracts," says the Rev. Dr. Marshman, "have had something to do in the conversion of almost every individual who has joined the Christian church in India." The untold millions of China, who, though they speak different dialects, read the same language, have at length become accessible through the medium of the press, and Christian Tracts are now in circulation among them. In the Sandwich Islands, Tracts are devoured with an eagerness resembling that of the famishing for bread. In Syria, Armenia, Modern Greece, and other countries on the Mediterranean, there are wide openings for their circulation. France now presents a field which may, by the Divine blessing, prove of unparalleled interest. South-America, notwithstanding the spiritual bondage under which her population groans, affords many encouraging opportunities for usefulness by this means; and the fading aborigines of our own country have strong claims upon our sympathy and aid.

But it is not the object of the Committee, in this document, to urge minutely the claims of different portions of the Foreign field: for their validity is recognized perhaps by the entire Evangelical community. They wish simply to remind every friend of the Society, and the Officers of every Auxiliary, that, weighty and imperative as these claims confessedly are, they cannot be met without **PECUNIARY MEANS.**

The calls upon the Society in behalf of the increasing millions of our own country have thus far exhausted all its receipts from year to year, and their interests, it is plain, must not be neglected in our efforts to extend the blessings of the Society to distant lands. The Committee, therefore, invite their fellow-christians, while they continue their liberality for the

spiritual benefit of the destitute at home, to consider, that the Society's determination and endeavor to extend its benefits abroad cannot be accomplished, unless the friends of the Redeemer are excited to further this particular design by a prayerful consecration of *free donations* to a fund exclusively appropriated to its promotion. Thousands of Christian and Pagan hearts may be made to leap for joy, if every individual will but promptly contribute and send forward the amount which, in his own judgment, he can consistently afford. These little streams, there is reason to believe, would supply the demand, and as they should flow in, from year to year, would continue to supply it till the day of millennial glory. Let each individual feel that his obligation is *personal*, and *present*, and *fulfil that obligation*; and, by the Divine blessing, every benighted pagan on the globe may soon have at least as much as a Christian Tract to tell him of salvation through a Crucified Redeemer.

A separate department of the Society's receipts is opened, so that, whatever monies shall be contributed for its foreign operations, or for any distinct portion of the foreign field, will be sacredly appropriated according to the will of the donor.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

W. A. HALLOCK, *Corres. Sec'y.*
New York, June, 1831.

From the Philadelphian.

NARRATIVE

Of the state of religion within the boundaries of the Presbytery of Columbus, Ohio; addressed to the Stated Clerk of the General Assembly.

The cause of Temperance is almost every where gaining ground, within the limits of this Presbytery.

Sabbath schools and Bible classes have received more than usual attention; and are producing happy effects upon the children and youth.

A very considerable effort has been made to supply all the destitute with the bible; which object is nearly accomplished.

In many congregations unusual attention has been given to the preaching of the word, and several churches have enjoyed, and are now enjoying a season of special refreshing from the presence of the Lord. In Circleville, the church has been blessed with a revival, which has been in progress several months. Fifty persons have already been added by examination. Among these are a large number of the most influential persons in the town. A number give hopeful evidence of piety who have not yet been received into the church; and a few remain serious who dare not think that their hearts have been changed.

The church at Columbus also has been watered by the dews of divine grace. Fifty or sixty have already been added, and a much larger number are seriously inquiring "What must we do?"

A refreshing shower has also fallen upon the

church and congregation of Union. The fruits of this revival are between thirty and forty hopeful converts.

In Truro congregation, there has been considerable seriousness, which has resulted in thirteen conversions. This revival had its origin in the Bible class, and as yet has been chiefly confined to it.

Delaware, Liberty, and Radnor, are now blessed with the special influence of the Holy Spirit. The revival in each of these places is yet in its incipient state. In Delaware especially the appearances are peculiarly interesting.

It is worthy of remark that bible classes have shared largely in the blessings of these revivals. A majority of the members of several classes have been the hopeful subjects of divine grace, and in one congregation the operations of the Spirit, with the exception of a single person, seemed wholly confined to the class. Two thirds of this class are now rejoicing in hope, and the remainder are seriously inquiring.

More than usual seriousness has of late been manifested in several other congregations, which has already resulted in a number of hopeful conversions.

REVIVALS.

FOUR DAYS MEETING AT MERIDEN.

We understand the meeting which was notified in the Intelligencer to be held at Meriden on the 16th ult. immediately after the dedication of their new Meeting House, has been accompanied with the usual demonstrations of the Divine presence. We have received no particular account of the meeting only that it was interesting to the friends of Zion. A number were brought to yield to the power of the truth during the meeting and since. Among whom are some who hitherto had lived far from righteousness; and many more appeared be under strong convictions that now is the accepted time and now is the day of salvation.

REVIVAL AND FOUR DAY'S MEETING AT NORTH STAMFORD.

We have been permitted to make the following extract from a letter to a young gentleman in this city, giving an account of a four days meeting at North Stamford.

NORTH STAMFORD, June 18.

Dear Brother,—I know that even an imperfect sketch of what God is doing in this place of your fathers' sepulchres, will thrill through your soul with a note almost akin to the anthems in glory.

Last Wednesday a meeting commenced in this place, which was intended to be continued only two days. A goodly number assembled, though not so many as you have often seen on the Sabbath. Mr. Buffet preached two sermons and Mr. Howe preached in the evening; the church all this time asleep. At the close of the morning exercise, our dear minister rose and said that he did not know that there was

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one anxious soul in the assembly, if there were any, they were requested to take their seats in the afternoon together, that special prayer might be offered in their behalf. One, only, appeared in the anxious seats. The second day Mr. Wilcox preached—yes, and with power too, for God was with him: "Why will ye die," was the subject of his discourse, and could you have heard his melting appeals to poor sinners, could you have seen the falling tears, and been greeted with the half suppressed sobs in different parts of the house, it would have touched your heart. At noon the same invitation was given as on the preceding day, and imagine, if you can, for I cannot tell you, what were the feelings of christians, who now began to wake up, when they saw youth and beauty in crowds pressing to the anxious seats, begging God's people to pray for them. Perhaps as many as twenty-five poor sinners sat there during the afternoon exercise, while from the same preacher they were urged in the most feeling and melting strains to give their hearts immediately to Christ. After the exercises were over, they, with the others who wished to be prayed for and conversed with, were requested to tarry, while Christians should retire to another place and agonize for them at the mercy seat. The number of anxious souls were now increased to between forty and fifty. The third day, (for we dared not stop when the appointed time was up) Mr. Wilcox preached again in the morning, and then left us. The same request was given, that all would tarry who were anxious and all who indulged a trembling hope. And astonishing to tell, more than *threescore and ten* poor, weeping, anxious sinners took their seats, some of them we verily believe, and of all of them we hope, where *Mary* did, at the feet of Jesus.

The manner in which our meetings have been conducted, is as follows. At half past five in the morning, a prayer meeting at which the ministers attend—9 o'clock a prayer meeting by the Church—half past ten public exercises—fifteen minutes intermission and then another church prayer meeting for thirty minutes—fifteen minutes after this public exercises commence—half past seven, P. M. another exercise.

I do believe, my dear brother, that this is the work of God—you know how faithless and dead we were as a church, even our dear minister was so faithless that he doubted ten days ago whether the meeting would do any good. But God is good. Not unto us but to him belongeth *all* the glory. We expect to close this day at noon. How many of these poor sinners will hold on the way and go to heaven, is known only to God. We do fear that some of them will turn back, run away from Christ, grieve the Holy Spirit, and at last take up their abode where there will be weeping and woe. Almost all the young people are impressed. From 11 years old to perhaps 50 or 60 years old are included in the number. Thrice boys belonging to my class in the Sabbath School, yesterday took the anxious seats.

19th.—You may be assured it is a melting time among our Christians. God is doing an amazing work. This has been the most glorious day I ever witnessed in our Sabbath School.

You recollect Mr. T.'s class of young ladies,—13 attended it to day, and *all* except one were in tears, and *all* except two have been in the anxious seats, and many more young people are now anxious for their souls. Every day we see the lofty looks brought down. God has done it, and done it too when we did not look for it.

21st.—Marvellous things are doing yet. The blessed work goes on with power. One Universalist has come down from his lofty eminence, and I verily believe, sits humbled at the Saviour's feet. Numbers are hoping, and new instances of conversion are multiplying.

Four Days Meeting.—A valued correspondent in a postscript, dated West Bloomfield, N. Y. June 18th, says—

Four days meetings, many of which become so interesting, that they are continued ten or twelve days, are held in one place after another in this part of the country; and no one has yet failed of being attended and followed by a revival, more or less extensive and powerful. Truly, we live in a day of wonders, and the church has still greater in prospect. At my advanced period of life, I cannot expect to live to witness the progress of this great work but a few years more, at most; but the church will live, and see it progress with increasing rapidity, I have no doubt, till the whole world is evangelized.

FOUR DAYS' MEETING AT BRATTLEBOROUGH.

This meeting which commenced on the 14th inst. proceeded in the usual course of prayer meetings and preaching. On Friday, the last day, we had the happiness to be present. The solemnity which overspread the crowded assembly at the closing exercises was surprising, and the interest which all seemed to feel was intense. After the last words were said, exhorting the unregenerate to an immediate decision to serve the Lord now, an invitation was given to those who had recently cherished the hope of being born again, to remain after the congregation was dismissed:—also, all who were determined now to give the subject of religion their first and chief attention. Each class were desired to occupy seats by themselves, that they might be separately and particularly addressed. We judged there were 75 in the first class and 100 in the second, composed as to both classes of those from this and one or two adjacent towns. We will not describe the transactions of that afternoon in as glowing colors as we might, but only say that the presence and the power of God were there, chaining attention to divine truth and thrilling the bosom with its appeals. As there had been previous attention in Brattleborough, and in Marlborough, and conversions had occurred somewhat numerous, it will not be inferred that the 75 and the 100 were all made to hope and inquire through the influence of this meeting. How many it is not our object to determine, as we have not the means of determining—time or eternity will unfold it.—*Vermont Chron.*

STATE OF RELIGION IN PHILADELPHIA.

Since the adjournment of the Assembly, continued meetings for eight or nine days have been held in the Rev. Mr. Patterson's church, in the Northern Liberties. On the first and second of these days, the Rev. Dr. Lansing, and the Rev. Mr. Kirk, of the State of New York, chiefly conducted the exercises. On subsequent days, the Rev. Mr. Walton, of Alexandria, the Rev. J. D. Mitchell, of Lynchburg, Va. the Rev. Mr. Ross, of Tenn. and the Rev. Mr. Phillips assisted the pastor. About sixty persons at one time expressed their awakened state of soul, and desire to be made the special subjects of prayer, by arising in the presence of the congregation, and taking appointed seats.

On the last Lord's day, the Rev. Dr. Livingston received fifty-six persons to the full communion of the church; who were nearly all of them in the morning of life. On the same day, the Rev. Mr. Grant baptized ten adults and ten infants, and received a large accession to his communion table. Last week the Rev. Mr. Barnes had received 17 new communicants, and expected several more before the celebration of the Lord's Supper, which is to take place on the next Sabbath.

Morning prayer meetings, in many congregations in this city, are well attended, with much apparent devotion. We still plead, "O Lord, revive thy work."—*Philadelphian.*

From the New York Evangelist.

Four Days' Meeting and Revival at Harperfield, Del. Co. N. Y.

Mr. Editor,—The church and congregation in this place had for a long time been in a state of coldness and stupidity, until the first week in April last, when the clergyman and some of the brethren attended a three days meeting in a neighboring town, and saw there the wonderful power of God in the conversion of sinners, in answer to the united and fervent prayers of his children who had assembled from different places to seek the blessing at his hand. They returned feeling that they must have an outpouring of the Spirit among themselves, and had seen enough to convince them, that the Lord would be inquired of by the House of Israel, or the blessing would not be bestowed.

They called the church together, and suggested the expediency of continuing together, until the Lord should "open the windows of heaven and pour out a blessing upon them." Some thought they were not prepared for such a step—the question was asked how they were to become prepared. At length the minister of the place decided to take the responsibility upon himself, and call a meeting of the church.—Those present were invited to go home and send messengers to every member of the church and invite them to come on the morrow. This was accordingly done—the church came together and began to pray, and to feel that they must have the blessing. It was soon evident that the Lord was the hearer of prayer—a going was soon heard in the tops of the mulberry trees—sinners soon began to tremble. The church continued together for five days, and

poured their prayers into the ear of Jesus Christ, and before the close of the meeting a number were rejoicing in hope. In the course of a few weeks something like 50 conversions were the hopeful fruits of this work of grace.

It was then decided to call a three days' meeting, which was assembled on the first of the present month. This meeting was protracted four days—the Lord was present to heal the diseases of the sick soul. The work is astonishingly great, and in its progress we can distinctly recognize the hand of him who sways the destinies of the world, and holdeth all hearers in his hand. The work has been so sweeping in its progress, that in the little village denominated "the Centre," only one is to be found (unless among the very small children) who has not professedly bowed to the Savior. The work is progressing in other parts of the society, and all classes are becoming subject to its power. Universalists are beginning to feel that all will not be saved without the repentance of the Gospel. Many of them have trembled in view of the judgment to come, and some of them pray and labor to build up the faith which once they destroyed. It is hoped and believed, that near 150 are now the subjects of this work. The means which it has pleased God to bless in this place have been plain and powerful exhibitions of Divine Truth, addressed directly to the understanding and the conscience.

Christians have not *there* been afraid to make use of what in many places are called *new measures*, feeling that any measure is consecrated to the service of the church, which God blesses to the salvation of a dying world. Christians there pray in the Spirit, and believe in the prayer of faith. They think Jesus Christ meant as he said in this and numerous other passages, to the same import: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done."

Mr. Editor, why do not these old fashioned Antinomian Christians, who find so much fault with new measures, and with the present manner of conducting revivals, just "get up," one themselves, and show us what kind of revivals they do like. I suspect the fact to be that "there is something rotten in Denmark." I believe that God is about to make use of what are now stigmatized as *new measures* to bring on the glorious millennium morning. The present state of things certainly looks more like it than any thing which they have been accustomed to see. I tremble for fear the devil will soon begin to get up his counterfeits and try to pass them off as genuine. Let the church, let revival men beware—let them keep close to the throne, and hold on to its promises. Let them not call a four days' meeting, unless some of the right kind of men can be present to attend it.

J.

FOUR DAYS' MEETING AT CHARLESTON.

Extract of a letter to the Editor of the Christian Watchman, dated,

CHARLESTON, S. C. May 9, 1831.

I embrace a few leisure moments to inform you that a Four Days' meeting has been held by the Baptist Church in this city. It commenced

ed on the fifth inst. and has left a holy savor on the minds of many persons; and we hail as a happy omen the fact that near the close of our meeting, a proposition was made by our Presbyterian brethren to unite and continue the meeting one day longer. The exercises have been solemn and some of them deeply affecting. The ministering brethren present felt in an unusual degree the worth of souls.

These meetings are forming a new era in the history of our churches and seem to be singularly owned of God as a method of mercy to our guilty world.

From the New-York Baptist Register.

Dear Brother—The Lord of the harvest is evidently at work in this place. Soon after my removal to this town, there was an increasing attention to the word manifested. Of late the influences of the Spirit, have descended like dew upon the mown grass. We have heard the groans of expiring sinners; and almost daily are our hearts cheered with the songs of those saved by grace. Twenty have already been received by the church in Plainville on experience, and, of course, baptised. Several are waiting for the ordinance in the church in Milo in Barrington, which I serve a part of the time; and several more in this church are also waiting to testify their love to the Saviour in the same way.

Yourself, or some correspondent, has recommended "Open Air Preaching." I would say, my dear brother, that I have adopted the practice; not because I am very partial to it, but out of necessity, no place that can be obtained being sufficient to hold but a small proportion of those who now assemble for worship. But we hope to be better situated ere long. Our people have timber on the ground for a meeting house, and have contracted to have the building finished by the first of January next. I have been unable to preach for the two last Lord's days, being afflicted with the ague and fever. But as unwell as I am, in consequence of having been disappointed of the labors of Brother Wall last Sabbath, I got up from my bed, and baptized eight candidates who were anxious to testify their love to Christ, by following him in his appointed way, and I know not that I suffered any other inconvenience than a little present fatigue.

We request the prayers of all who love to pray for the peace of Jerusalem, and the enlargement of the Messiah's kingdom.

Yours in the fellowship of the Gospel,

E. W. MARTIN.

Harpending's Corners, June 3d, 1831.

Brother Elliot writes the following interesting intelligence under date of

WYOMING, June 1, 1831.

Having recently visited Buffalo and Rochester, I am prepared to say, that in both of those places the cause of godliness is advancing and our heretofore feeble churches in those places are rising in numbers and strength. Next to the Holy Spirit, *prudent, talented, spiritual pastors*, I am fully persuaded, are the greatest blessing to our churches, which are situated in large populous places. Indeed without them

they soon dwindle. I am requested through the Register to invite, in the name of the Baptist church in Bethany, Genesee county, some faithful servant of Christ to make them a visit with a view to the pastoral charge of that people. A youngerly man, either single or with a small family, would be preferred, and would be gladly received and handsomely supported by a loving united church, in a healthy country.

The revivals in this county, particularly in this place, in Perry and Warsaw, are yet interesting. I have had the satisfaction of baptizing since last July in this small town, two hundred and thirty-seven; and yet there are others waiting for an opportunity or clearer evidence of their adoption, to go forward in that precious ordinance. I have been in some religious meeting every day, except about 20, since last August, and yet the service grows sweeter and sweeter. I have under my care a most interesting Bible class of more than 100 members, a Sabbath school of about fifty scholars, besides all other labors.

Oh that our whole denomination were alive and devoted to God and his cause! Yours in the Gospel,

JOSEPH ELLIOT.

We enjoyed a short visit from Brother Handly last week, in which the interesting state of things in the Baptist church in Buffalo above mentioned, was confirmed by him. Sixty have been baptized since he was called to the pastoral charge last fall.

SPRING PORT, May 25, 1831.

Dear Brother—The Lord is doing wonders in this county, (Cayuga,) by the matchless power of his grace, in the salvation of souls. I have attended three days' meetings for a number of weeks in succession, and all have been blessed to the salvation of sinners—to the building up of Zion. Spring Port is beginning to share in the good work of grace. We hear the cries of the wounded, and the songs of the hopefully redeemed. Pray that our faith fail not.

J. FISK.

OBITUARY.

DIED—At Oswego, N. Y. on the 11th ult. Rev. Nathaniel Dwight, late of Norwich, Conn. and brother to the late President Dwight, in the 63d year of his age. While we mourn for ourselves, says the Christian Journal, the loss of an intelligent and estimable friend, and for the church and the world, that his devoted and useful services have ceased on earth, our grief is consoled by the recollection of his well spent life, and a confidence of his blessed immortality.

At West Hampton, L. I. Mr. Jessup, a brother-in-law of the late Mr. Herrick, of this city. He was an elderly man, and came to his death in a moment, by falling from a load of hay which broke his neck.

In this city on the 23d ult. Mrs. Mansur, aged 62; Henry W. son of the late Mr. Grove Smith; widow Elizabeth Cartwright, aged 61.

At Sidney, N. Y. Mrs. Lucy, wife of Mr. Anson Bidwell, aged 25, formerly of Litchfield, Conn.

Drowned at Manchester, May 29th, Richard L. Pitkin, aged 11 years, and Henry Wyllys, aged 9 years, while bathing in a small pond.

POETRY.

STANZAS.

"For what shall I praise thee, my God and my King,
For what blessings the tribute of gratitude bring,
Shall I praise thee for pleasure, for health, and for
ease,

For the springs of delight, and the sun shine of peace?

"Shall I thank thee for flowers that bloomed on my
breast

For joys in perspective, and pleasures possessed,
For the comforts that heightened my days of delight,
And the slumbers that sat on my pillow by night?—

"For this should I praise thee, but if only for this
I shall leave half untold, the donation of bliss...

I thank thee for sickness, for sorrow, for care—

For the thorns I have gathered, the anguish I bear;

"For nights of anxiety, watching, and tears,
A present of pain, a perspective of fears,
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed.

"The flowers, they were sweet, but their fragrance
has flown,

They yielded no fruits, they are withered and gone,

The thorn it was poignant but precious to me,

"Twas the message of mercy, it led me to thee."

"THE PRAYER OF FAITH."

We suspect there is peculiar need of saying a few words on this subject just at this time. And we earnestly request that these few words may be heeded.

We presume that the faith in which we are to pray is Christian faith; that is, faith in Christ; one part of which is, faith in him as a teacher, or a persuasion that our thoughts, desires, requests, ought to be such as he teaches us to entertain and use. Prayer is the offering up of our desires to God; and the prayer of faith is the offering up of such desires as are prompted by faith in Christ; in other words, of such desires as he teaches us to entertain. When we thus pray in faith, we are to believe that we shall receive the things we ask for; and we shall not be disappointed.

A too common fault is, to offer up desires which have their origin in our own hearts, and not the seed of divine truth planted there; to feel very confident that these desires will be granted; and to call this the "prayer of faith." This is nothing more than calling on God to be the slave of whims.

We should never be confident that we pray in faith, unless we can see clearly how some part of the Bible, rightly interpreted, sanctions our prayer.

Those who wish for a more protracted discussion are referred to Wardlaw on Prayer.

VI. Chron.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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